Mr. Nyland: That's about it, huh?
Other : Some more are supposed to come.
Mr. Nyland: Traffic...So today and tomorrow be two days, and then for a little while I won't be able to come, because will go to Europe for a couple of weeks. But I will let you know as soon as I come back when we will start again, and then hope, I hope we can maintain that particular pace of every two weeks coming here the same way as we have done for the last month or so. Oh, there is one thing I want to tell you. You know, after meetings, you feel perhaps a little bit relaxed, because you don't ~~feel perhaps~~ have to listen to me and ( ) it over, so you light a cigarette, or pipe, or feel more at home. But don't feel too much at home. You know if you have a match, it goes in an ashtray, if the ash is off the cigarette, you take care of it. You don't do that home, this is a private house. I don't know to what extent you feel that, because it depends a great deal on what is your own responsibility. Not so much what you are brought up with, but what you are at the present time. And I don't think that you consider things enough. You are here because Mrs. Pearmain allows you to come and you have an obligation which belongs to you and which you have to discharge. That is in ordinary life. As far as extra-ordinary life is concerned, the questions that you're interested in consciousness, that question of trying to become a different kind of a person, a person who really considers the world in which he lives as a whole, who considers the people he associates with in a different light of something that you consider as if the other people you are with have a meaning for you. And it should make you much more considerate, much more than on the street, much more even, than your own family, because it's not just something that is natural relationship. This is a different one. You make it, and to the extent that you actually understand work, to that extent you will have a certain feeling; and that feeling should include that what other people are, what they are, and what is

your relation with them, and to what extent, even, can you, for yourself, consider you as a person who wishes other people to grow like you wish to grow. With the aid of other people, with whatever you can expect from them, and at the same time what you give to them. Because I call it solidarity, and it is a feeling, it's an understanding based on what someone else is and you determine it by what you know of yourself; and you know how often you fail, and you have to be tolerant about someone else also failing.

But your example, the way you are, and what other people see of you, determines what you should represent. Try to keep that in mind. Many times after a meeting in New York, I tell people to go home; not to talk, not to discuss anything, because during a meeting sometimes it is possible to develop, for yourself a certain atmosphere, and that there is sometimes when we talk about serious matters, something that actually concerns you, and it has to do, of course, to say it with a few words, it has to do with your inner life. It has to do with something, that is valuable to you, that should be more valuable than the kind of thing that you are associating with in ordinary life. And because of that, when it is touched, or when something has started, to which you respond, something that belongs to you, and that you know is much more of an essential value, you don't want to lose it. You lose it soon enough, when you get out on the street, as soon as you use your eyes to be able to walk, and to get out of the direction of cars so that they won't run over you, and that you go out with someone, you talk, talk, almost immediately, and you forget - and when you sit nicely and quietly ( ) a cup of coffee after you drive the car home, very soon the impressions are gone, they are ephemeral. To the extent that they affect you, now, and belong to you, and become part of you, to that extent, of course, they will stay, and you can use them; but so often it is already almost immediatly after the last word has been said by me and I've said

"Good Night" to you, then I go out in the other room, and then blah, blah, bla h, blah, blah, blah, blah, immediatly. Why?!!

Try to understand that. Work is serious! When we talk about Work, your attempts, the kind of efforts that you want to make, it's for your growth. And to become a different kind of a man. It means a relationship between you and your conscience. It means a relationship of us, ordinary people, on this earth, with a higher kind of a level, to which in your good moments you will aspire. And it is necessary to let that penetrate; that you know once and for all, that you are not just an ordinary kind of a person walking on the street, but your spiritual life has a meaning, and that we talk about, because that's the reason for Work on yourself. To develop that, what is not developed now.

In that connection you see, you cannot be lazy anymore, it's important for you that you Work, and if you don't want it then you must not come. Because then, we don't talk your language. This is not superficial interest, this is a essential quality for a man, particularly when he dares to talk about building a soul.

What is the soul for a man? What does he want to do with it, on earth? He doesn't need it. He can live very well without a soul because he can be clever, with his ordinary personality, whatever it is. But when we talk about development of your conscience, of that what you should do, what becomes really objectively good and objectively evil, the relationship of that what you ought to develop but what is for you, the highest of yourself, you, as a man, with life in you, wishing to make that grow, and sometimes, maybe, having an aim of setting it free. We're talking about serious matters. That's the kind of group I think we should have; and you haven't had it, not sufficient, not enough! You still talk too much theory. Work!

What did you do, everyone here in this room, today, to help yourself to Wake Up? Because that, you know, is the kind of a recipe. To Wake Up. And let it be settled for you why. Why you want to Wake Up. Your motivations you don't have to talk about.

But your question of seriousness and honesty, that's what counts. And that should create among us, that kind of an atmosphere so that you can say, "I can hang on to that, because that has a meaning." And then when at last, when it is part of your life; all of these things belong together, and to the extent that you can understand this kind of a language, to that extent you are really serious about your life. It is not to become a better man in ordinary life. That you can be clever about, you can acquire a great deal of dexterity with your hands, or even with your mind, you can use it, you can grow, you can develop as a personality, you can incur all kinds of relationships, you can be stupid, you can be up against it. Ordinary life - you settle that, such questions the best you can, then you grow up, in life, and maybe people respect you, and you get your name in the paper.

But we're not talking about that at all, we're talking about individual relationships of man towards his God, ( ) that what is within him, sometimes we say, Magnetic Centre, what is the spiritual development of man, what's his spirit? What is there besides this body? So understand what is the place of your inner life. Now tell me what you have done. I've been away for two weeks. What kind of Work? Yes, Bruce?

Que.: The talk that you gave me two weeks ago - over the two-week period I failed at the task...there are ordinary reasons why... I don't feel...ah...I don't feel right about it...( ).. the only thing I can say is that I want todo it again. I think part of it was that I had a cold that drained a lot out of me, but - still ( ) doesn't feel honestly that that's what it is. I mean I feel there were times that I should have been able to but I ( ).

Mr. Nyland: But again, you say, when you say, "you should have," it's a correction one makes afterwards. The word Should is not right, because that is based on a hope. And, when it doesn't come off, it is not "should." You have to accept what you are. And it's good to continue to try. What is Work will give a person

the first bit of knowledge, knowledge of one's self. And that even with the best of intentions one cannot do what one wants to do, and the difficulty in ordinary life is that when one sees it and then afterwards you think about it you always will bring up a rationalization, some excuse, some reason, and they sometimes are quite legitimate; and I think for the time being one simply says, "Yes, that is very ( ), I was occupied, I was too much engaged in this and that, I couldn't do it, I had no time, honestly, I had no time." You see, after a little while, one finds a certain way, in doing certain things, even in a very small time, one does that. If the task is too much, one reduces the task, one comes to the point where you can say, "This I can do, and now I should do because I know I can. When I then can do that, small as it may be, I can enlarge it a little bit." The point of honesty is to find that equilibrium between what I can do and what I actually do.

Que.: ( ) honest about it. I don't mean to...

Mr. Nyland: No, no! I understand it.

Que.: ( ) negativity about it. I don't feel entirely negative about it.

Mr. Nyland: No, the question is that one very often starts to accuse oneself.

Que.: That's what I mean; I mean I'm not entirely into the feeling of that about it, because I did get some good results in some of the things that I tried in the earlier part of the first week, and they're some things in there that I wanted to understand a little bit better. I see that for me to do it, my wish has to be there more. I'm talking about times like my having a cold, and it's not that serious as a cold ( ).

Mr. Nyland: Yes, but -

Que.: Still, it's a drain of my energy. I - I don't know if that's entirely bad - it's also that my life is not ordered enough or that I'm taking on too much to do, ah, here and there and every other place. ( ) relationship, either my wish has to be stronger, or I have to be more simply in my, just my ordinary dealings of my life, in order that that can exist

more or I can be in touch with it more. Today, the best I could do was to stand still a long time while I'm around working the job. Just stand there, and try to be open. And when I do it, I know I have something, I come to something for myself, I have experiences closer to what I really wish to be in connection with, but how do I get myself to do this more often? Because the kind of seomthing else that I think in the same way you said "should have" I know ( ).

Mr. Nyland: Change the conditions. Very often I call it research and there are many variables, and you change one or two, and then see how it works. Today you try one thing, the next day something else. All the time you keep it in mind that you want to do it. It doesn't mean you will be successful, but it does not mean that you cannot continue with it. In such things, when I cannot do ~~the fact~~ anything, the attitude comes, even the wish, even the fact that I say, "I have a wish and I cannot do it. Honestly." It's right. After sometime one starts to know oneself a little better. That's why I say it's a question of self-knowledge. And you keep on researching. Yes?

Que.: When you say what you say about "I have a wish, but I cannot do it now," I can't understand that as a truth of reality, because I know when I really have a wish, I could do it. It's when I don't have a wish I can't do it.

Mr. Nyland: Then you cannot say "I have a wish."

Que.: That's what I mean.

Mr. Nyland: Then you must not say that. Same way as I said you cannot say "should." That is exactly what I mean. That "I have a wish." It isn't true when you cannot fulfill it. Of course you can say, "I wished I could fulfill my wish." Then you leave open the possibility that maybe you cannot filfill it. But you still wish that you could. When I say "I wish to grow," it simply means that I am not grown. But I want to. But I can to some extent, when I reduce conditions to such a simple possibility for me just existing; and the researching question comes up when I try to find out what is it, really, in me, that pre-

vents me, at times, when I say "I wish", that I cannot fulfill that wish.

This is the problem - to find out what is. Also, what makes me say that I have the wish. It may not be truth that I have the wish, but I say it, because it is, you might say, common occurence. This question of honesty is really very simple, but it's extremely difficult. If I want to observe, or to become aware when I walk, and I walk a little too fast, so that it takes too much energy, I slow down. I finally find a particular pace at which it is possible for me to remain aware. That is what I mean by the equilibrium that I established. At that point I say, I have a right to say, "I cannot."

Que.: Mr. Nyland, the problem is still for me, I believe I understand what you say now because on the first day of the task when I sat down, I tried to come to myself, to collect myself, to pull myself in, and you said that time about as if it was right behind my eyeballs, I tried this, and I had a difficulty with it. Because of that I made sure of ( ) and I mentioned it at a meeting here and what I had to do was close my eyes in order to try to collect something there, and then open them very slowly and try to hold on to that place in myself, and it was good, because I - I immediately had the trouble with the distraction when I sat down and when I tried to do something I would ( ) remember that I could close my eyes and...and try to help my getting together that way. I understand about trying to do something that way, and reducing it and making it simple, reducing the stimuli in whatever ( ). But when you talked then about simplifying one's life, it's...it's very much like the kind of question that I know I've experienced at times and I've heard other people talk about, which is that - "I will come back to work at a time when I have my ordinary life straightened out a little better. I mean there's a sense of realization that strikes a person, that strikes me at times, which is that, all right, my life is so complicated and full of distractions and different kinds of situations that I know I can't be one-centred in, in a manner of speaking, towards something like Work. And really that's

the kind of thing I...

Mr. Nyland: Then one has to wait. Then one waits.

Que.: Is that what you're saying, though?

Mr. Nyland: I'm saying that one has to be sufficiently clever about the application of that what is energy for the wish to work. One cannot use it under certain conditions where I know that I am already licked and it is the wrong place, or that my wish is not strong to meet the conditions under which I happen to Work. When you said a little while ago you stand still, you exclude then energy going in another kind of an activity, when you concentrate the attitude, at that time you have a chance that when you start walking, that then you can hold on to it. But sometimes when I start hesitating, hesitating, to walk, there will be a possibility that I know I lose it, and before this I don't lose it. These are the attempts. It doesn't mean that I with a wish can do it in the way I think I ought to be able. But I can, at certain times, Wake Up, without determining that I even have to do the task.

You see, if the task is for the reason to have a chance to Wake Up, my real reason is to be Awake, so it is not accomplishment of the task. Ultimately I hope that when I set a task for myself that I can maintain it, and that during that time when I do the task that I can be Awake. That may be along time, and sometimes a flash of a moment, sometimes an instant. Sometimes circumstances are more conducive and they help, and at other times they are completely wrong; who knows what happens to my mind, that all of a sudden that what is my wish in my mind, is completely counteracted by some idiotic thought that happens to come in. I cannot help that, because I am much too much subject to the affairs of the world around me, I am not free from it, and this is simply an indication how bound I am, but you see, it doesn't matter. I fall, I get up, I fall, I get up I all the time have an Aim, and it doesn't matter if I am on the ground, and I am extremely tired, and I cannot even, I can't get up. I still say I wish I could get up. I

still say I wish I could get up. I still say there is an Aim. It depends on conditions. After some time I know that I should not try. I say "no" and intentionally I say "no! I don't wish to Work." It's quite right. If one has an ( ) experiement and you want to put two and two together and make something out of it, and the temperature is not high enough, you know it is not the time that you should put a lot of substances with it. It is the law of a certain experiement; that you determine what to do. And maybe you have to wait until the temperature reaches, say, 70 degrees centigrade. That is the time when it can be added. And before that, even if you wish, you say, "Yes, let me try," but it is not right.

I think it shows much more strength for a person to say that he is not going to work because he knows that he cannot, than for a person who constantly tries and always will come to failure. You understand what I mean. One reasons with oneself. If I know I cannot do something, I know that I have to wait until I can. But I don't know when I can. But I will all the time have in mind that as soon as it feels possible, I will. My Aim for wanting to be conscious, or Awake, I determine. I'm trying to settle it for myself what is meant by it, to the extent that I understand a little bit about what it is to be Conscious. But of course I don't know, because I am still, so many times, and so much of me, is still unconscious. And all the thoughts, out of which comes that I should do this, and I should be that, and I should be more honest, and I cannot do it, are all subjectivity, perfectly marvelous, willing, going in the direction, but not as yet sufficient of leaving it, to say, "I am what I am." When I say this in all truthfullness for myself, I Wake Up.

It is exactly at that moment that I even want to forget the task and me doing it, only I am reminded that I wished I could do the task, at that time, I am Awake. It is far better to be Awake and say I cannot do my task, than I cannot do my task and not to Wake Up at all. There is a subtle difference in that. The only way by which one can continue with this kind of Work

simply means that I accept myself more and more as I am, and that, and that expecting of myself to do or to behave. To lose oneself till one is nothing, then, at that point, one finds oneself. But not before. That point has to be reached. Otherwise it's always mixed. But when everything of my so-called self-will, or what I believe in, what I surely sincerely believe in, is still there ( ), and the moment of complete detachment is the moment at which I can start attaching myself. To say it a little differently, the direction in which one goes has to be changed at the point where it becomes just the opposite. That's the point I Wake Up. And this is not theory, it's a question any one time, in any kind of a composition, any kind of a relation, any kind of work, any kind of an activity that I am engaged in, by myself or with others, there are always certain points at which I can say, "This moment," and I lose it,, and I keep on doing that because that's me. This is the kind of a person I am; I am not conscious, I am not Awake. But I have a Wish, I Wake Up at times. I know it. At other times I know I cannot. Yet I am a strng man when I say "I don't now, but I know I will again." ( ) can be seen. It's all right. Well, I said, "What is you...what is your question. What have you <u>done</u>?" I have said many times it's a research team. You <u>bring</u> to the table of research your <u>results</u>. Results of your ordinary life, in which you have made an attempt to be awake at certain times. I have to learn how to formulate how to say certain things, perhaps not always at the proper time, and maybe you are timid and you don't want to say it, and still you have to learn to say something, even if regarding Work you would stammer. It would be <u>far</u> better. Because you must Wake Up ! And you must make such attempts, even in the presence of others. What is the difficulty? That you talk about something you ought to be ashamed about? Everybody can be ashamed, and <u>will</u> be ashamed. It's not a question of sitting in silence. I've said that at the very beginning. I've said it on a Monday that now <u>tomorrow</u> we will talk, and the next day there was not much of a question. And

when I say "You're asleep," I also say, "Why pretend?" Because I won't come. It's quite easy to say I cut off all tapes from New York. If you really mean it, that you want to Work, if you really want to find out, there's a book, read All & Everything, go on your own steam, but I require that you ask! I want to know what you're doing! Because if there is no doing, I won't come. I promise you, I won't come....All right.

- Que.: Mr. Nyland, yesterday, a few of us got together for Work... during the day...I made attempts to observe myself while I was walking and working - ordinary work. And... last night I had the feeling like the experience of the day was good and I had tried to Work in that day, and now...today I had a day in which I had no wish to Work at all.

Mr. Nyland: And now?

Que. : It gets lost, like just overnight. And there must be a...

Mr. Nyland: How will it be tomorrow, now Fred?

Que. : Well, I'd like to say it's going to be good tomorrow, but, knowing a little bit about myself I don't see why it should be.

Mr. Nyland: And, when you get up tomorrow morning? What will it be then?

Que. : The way it generally is in the morning is, the night before I find some little thing that I'll do in the morning for Work and then in the morning like I find all kinds of reasons why I shouldn't bother with it. And that's the way it is.

Mr. Nyland : You remember the wet towel?

Que. : Standing on a wet towel?

Mr. Nyland: Soon as you get out of bed?

Que. : I haven't tried it.

Mr. Nyland : You have tried it?

Que. : No.

Mr. Nyland: You know what I mean? Many years ago I used this as an example. Put a wet towel next to your bed evening before. Good and wet. Next morning will be wet enough so it's cold when you get up. You will remember. You see, people are stupid because

they are unconscious. And they're not always the same. They pretend. One Ouspensky loves to call "the different I's". Then he goes even so far as saying that one "I" doesn't know what the other pretends. It is not true. I know damn well that if I make a promise to myself, I know the next morning I don't want to do it. But I remember that I made the promise, and I find an excuse why I cannot do it, and that satisfies me. This is the ratimmalization. And then of course it's wrong. Because if I were honest I'd mean it, the evening before. I should mean it, tomorrow. If I don't mean it now, I cannot expect that, I will mean it tomorrow. ~~If I don't~~ So it's a matter of determining for yourself what you really want to do. And if you say, "Yes, I want to work, I want to grow, because I believe in it," or "It is something that is really important," or tomorrow question it, or "I will punish myself if I don't," I consider it important enough that I spend the time on it, and I want to find out because I am honest about it. I depends on the value; and the value is determined on what I think of myself now. If I think I don't need it, or that it is all right, I can continue with this unconscious state and hope for the best, of course I am a fool. I've said many times, if you have an inheritance for twenty thousand dollars and you have to go to Philadelphia at ten o'clock, you'll be there, all right, because twenty thousand dollars you are not going to miss.

How can one consider that what one wants to do, of a development of that what is a potentiality into that what should become, for a man, an actual existence of his life. That is the problem. And when I become interested in such a problem, I consider how I spent my time. And I honestly, at the end of the day, consider, how did my energy go? Where? For what? And what did I get out of it? Because, after all, I am interested in having a certain amount of energy, for which I am responsible. If I actually could have a picture of myself, that God tells me the evening before, "I am going to give you ten pounds of energy, tomorrow you can spend it," how would I spend it? So that at eleven o'clock

everything is gone? Or would I spend it over the day? If I ration myself, if there is famine, if I'm a miner caught in a - in a - mine, and I don't know if I even will expect to live, and there is only one loaf of bread, and there are a few other people I have to share it with; what would I do? It is only because one doesn't consider it important enough that one ought to Work! And that is only because I am so God damn satisfied with what I am. I don't - I don't care how you will call it. I don't want to say that one has to become sentimental or fanatic about it. But I know well enough that I spend my time on an awful lot of nonsense, that I really would be ashamed if I had to own up to myself. My Conscience is not even interested, because it doesn't talk to me, and God is to seek, because I don't seek Him, and so of course I don't know that He exists. And what is my own? Do I confess? Of course not. When I sit and loaf, or when I sit lazy, or when I have a book, and I want to finish it, it's a detective story, and I know I ought to write a letter, and I don't do it, or that when I work, physically, and I feel that I'm entitled to sit down because I'm so tired; and really it is true, sometimes, and sometimes I am too tired, and sometimes it's impossible for me to do anything, whatsoever, because really I'm exhausted, and all my energy is gone; how will I explain if someone asks me, you remember the parable in the Bible, of the talents, ten of them, what do I do with them? In my life? Make another attempt? Try. Make another try? What! I bury it. And then I think I'm a good servant, and when the Lord comes I said, "Oh sure, I've taken care of it. I buried it, so that nobody could steal it, it would still be there, and here it is." And what happened to that man? That man, you know, he was thrown out into the utter darkness. Why? Because he did not utilize what he had. And he thought it was necessary just to preserve and maintain his life. This is the trouble. We lost ambition. Many times it grows in the direction of getting a little extra money, or whatever fame we may be after, or to live in a house that we can show it off to someone else. And all the junk that you are interested in, because we think that we have to keep up with the

Jonesew. The simplicity of life, when I see myself, when I get up in the morning, and I look in the mirror, and I say, "Here I Am, ' and now what?" And I look drowsy, because I didn't sleep enough. Why? Because I sat up a little late with so and so, and didn't go to bed early enough, or for some reason or other I was worried, and I was not taking care of myself. And I look at my face and say, "Now, that's me. Me, facing a day? So that the kind of life that God has given me? And I don't want to put it on a religious basis, even. It is something I find myself, with whatever I am, and I'm perfectly willing to accept what I am, but I'm not going to destroy more, and I'm just not interested in maintaining it on a little bit of a level so that it remains horizontal. If there is something in me that is alive, and wants to continue to grow, and grow up towards something that I want to reach. And if there is not that kind of a thing, then of course I am dead already. Because even the horizontal part of me naturally is going to be dragged down by ordinary living. Something has to be as a spark in me, early in the morning, that I remember, with that spark, what I said last night to myself. And last night I felt good, because I didn't have to do it. The next morning I will have to do it. That's why I don't feel good. And maybe it's too big, maybe I'm expecting too much, maybe I'm such a fool that I don't know myself well enough. Then it behooves me to really write down what I think the evening before, how ideal I am; what kind of a man I really believe I would be, if such and such. And then tomorrow, sure, I'll be still the same. I fall asleep, and I wake up, and then the next morning I look at my paper and say, "What, did I write that?" Because I don't feel it. I go and meet someone with the best of intentions, and say, "I'm not going to get angry, I know what he's going to say. He will accuse me that I didn't do this and that and then, but what? I am a man." So I face him. And the first remark he says, "What, what's the matter with you? " And I am hurt. And I swear at him, I say, "Oh - that's me." This kind of thing. If I cannot work, tomorrow, I ought to be ashamed of yesterday. If I don't prepare today, for tomorrow, I am not a

man. And when I honestly can say, "I cannot work, because there is a legitimate reason why I can't". Or I am in a state, a certain mood, a condition, I do not know why it happens, and maybe, to use the phrase of Gurdjieff, it is Zilnotrago; and maybe, it's my horoscope; and maybe, it is someone else, with their atmosphere, influencing me; or maybe, because I drank a little bit; and maybe because I feel so sorry for myself; that I've suffered; and maybe I'm fanatic and sentimental about this and that, and I think that I am not entitled and God is not good to me because he didn't give me this and that; and maybe it rains, and I wish-sunshine. All of that I put down on the sheet of paper. My history. I say, "Is that me?" And I look at it, every once in a while. "How come I was really young, and I had ideals, and now- I don't. Why? What is there not alive in me that was there ten years ago? How can I keep, now, my aliveness? What I know, now. I become very - very meek; and I sit down. I say, "I have to consider myself. What is this of me that I say that I can, I don't. And what prevents? And I get even angry about it. What is there to prevent me from wanting to grow? And you pick up a hammer and say, "I'm going to knock so and so over the head. He prevents me from wanting to Wake Up." Go and fight the Devil. Fight tendencies in you. Fight exactly that when the alarm clock goes off, and you don't want you turn around a little bit. Or maybe you can get up earlier, and you sit, you sit in a chair, because you think it is necessary to think about the day. Meditate. Or drink a cup of coffee. Before you know it's seven or eight o'clock. Whatever it is for you. I don't know enough about your life. I don't know enough about anybody's life. I know a little bit of experience of my own life. How it is every once in a while, how I swear and how I tell people off, and how I think how wrong they are, and how stupid everybody is but me. I know how to be concieted. How to be arrogant. How to be weak. How to be humble. How to be clever. How to tell people, how to argue, how to feel, how to pray. All these kinds of things. Everything that is human, one can experience. But what do I do with it? You see, these are the things that come up before one falls asleep, and says, "My God.

Tomorrow- there is a tomorrow, I hope." But when I wake up, I can even say the Lord blesses me, that he allows me to wake up, There must be a reason why I wake up, physically. Otherwise, why don't I die in my sleep, and be done with it? And forget about this life? Why do I want to continue to live? Even to eat? To maintain this body? Again, for what? That he can make a couple of dollars so that he can buy some more food for tomorrow? You understand what I mean? Twenty thousand dollars tomorrow. I'm going after it. It's somewhere, and maybe I have to uncover it. And at the end of the day, somebody is going to ask me, "What did you do with the twenty thousand?" And there's no excuse. You cannot say, "What twenty thousand?" you remember. Sharpen your intellect, and sharpen whatever there is ofconsciousness. Try to find facts that remain the same today, tomorrow, ten years, twenty years from now. The same. You! As you are. This form! The form changes, not your life. The energy represented by the wish to continue to live is always there. Energy feeding the maintenance of your life, and if you become Aware, the wish to set that life free. From this, what I call, bondage of Earth. Hating it! Because I happen to be human being. And Accusing God that being bored, he had me be born on this place. Why not somewhere else? And again, for what? To make it easier?...One faces whatever is the condition. It doesn't matter at all where it is. Here a little bit, there a little bit, suffering- uneasiness. not at home- such and such, who does this and that dirt to me, not respecting me, and all that my friends, my enemies, my father, mother--Some days, spend the whole day being critical. Everything- get everything out of your system. Swear up and down if you like. Get it out! So that the next day, maybe you can be pure. Divide your day. Between nine and ten, I don't want to wake up, I want to sleep. I want to stay what I am. I love myself. I am perfect. But at ten o'clock- I say...."Jesus, this is me."....This is what I mean by talking to oneself. This is the meaning of self-developement. That becomes self-knowledge. After self-knowledge, it's a question of self-remembering....And then I wish, because some-

thing in me is there, and I say, "Will I always remain a little boy who wants candy?" And every once in a while I say I will sacrifice something, provided I know what I'm going to get. Because I'm not going to sacrifice just for the sake of being a sacrificial lamb. I want to grow up, but I want to get my money worth.. I say, "Twenty thousand dollars, I expect it tommorrow!" So that I then can continue to invest it, again and again. And earn more, as interest. Work is an investment in my future. I wish to write checks- on the future. And I date them- ten years from now. I promise to pay, to myself, a form of consciousness which I don't have now. And I put it in the bank. And ten years later I look at it and say, "That was my testament, at the time- and now I can tear it up, because I have grown. Let's look at one's life. What is it that we are engaged in? Something for the future? Something that now, I wish because this is my past, and I take it for whatever it is? And now I want to use this, my past, for what? In the future, what I think is possible for me, not stupidly wishing for the moon or a piece of blue sky. Something with my feet on the ground. I'm Here! Human being, breathing- Thank God! At least I'm not as yet sick--too sick--to walk. But I can get up, when I have all the different things that I call-talents. What is the energy for which I am responsible. I am a manager. I have a factory. I have to maintain it. I have to go after leaking steampipes, otherwise the engine is not running efficiently enough, and the boss will fire me. Marvelous if that could happen- if God every once in a while would come down, and look at my accounts, and say, "But you haven't worked! What's the use to keep you alive?..... Of course, it won't happen, that's why I never consider it. But if I have a conscience, it does happen. And my conscience says, "What a fool you are. Why don't you wake up--a little-- to the extent that one can--A Little! But--a little. Not nothing. Not buried in the ground. One talent makes another talent. Whatever I am, whatever my body represents, whatever my ming, my feeling, I'm capable of, but I must DO! DO! Not sit. Not hope. Not wait. Not expect someone else to do it. I do it. And the trouble is, I cannot tell anyone, even if I do it, I cannot say it. I'm not entitled to say it, because I know, if I'm honest, I do much less than I think I ought to do.

And I wish to do more. It's like a child, wanting to grow up. You think it's satisfied when it grows?--never--Always wants more. But even when a man is grown up. he won't grow any more, he still stretches his hands out, he still stands on his toes, in order to readh Heaven. Until he comes to the realization that this that's the end of my physical body----And now I want to go further- It's like a letter, an extension letter. The second part which is pulled up, is Kesdjian. Reaches higher. Gets a little bit further up. It's not as yet were I want to go. I want to go to the roof. I want to go to the church- tower. I want to climb. I want to get higher, have a third extension of it. That's my soul, and my soul can reach.....A mission of a person. Aspiration, even if it is ordinary life. Silly, sometimes. Much too much to chew. I cannot- I bite it off, and I cannot chew it because I know.....It's silly, but my aims are too high. Sometimes I eat too much because the stomach has indigestion, and then I know that it is sick....Clean out your thoughts. Clean them up- your feelings- Get rid of the things that are- not necessary. Unnecessary motions- emotions- thoughts- forget it. All the different things that I believe are so essential, what are they? Piece of bread, some honey, marmalade, if you want to be luxurious. Coffee- maybe a little sugar. There you are- bread - and water, bread and coffee. No cake. Not today..... A bed of feathers? A bed of sponge rubber? A bed of boards? Maybe a sleeping bag. Maybe someday- standing up - and falling asleep. Pampering of the body- pampering of my feelings. Pampering of my mind that I think it ought to be fed with short stories, because I love them so. And they're so clever- O'Henry. ( ) and ah! Such enjoyment! I get out a nice little story, that I can fall asleep, because I'm so tired reading stories about other people. My life! During the day. That's my story....what was it? What was it? What did I do today? If I say, "What are the questions today?" and there are no questions.....But if I work today, I will remember tomorrow- that I worked today. And I say, "Today was good- because I worked, and I wanted to Work, then tomorrow I will work! Because I remember... To try, tomorrow and work....yes- you have your

hand up? Yes.

Question:( ) Mr. Nyland?

Mr. Nyland: No, John has his hand up.

Question: Today- Today, um, going to work, and coming back from work, um, I was trying to Work and I couldn't. I couldn't really get down inside of me...and um...during the week, when certain- certain things happened which put me down there, and made it possible for me to Work, and if I'm not down there, I can't work, I can't see beyound the, um, ( ) personality.

Mr. Nyland: John, use your memory. Use your memory.

Question: It's not....

Mr. Nyland: Yes, it is there. If you can Work at a certain place, or you have a memory of sometimes it was very good, you can bring it back by reducing your ordinary activities to nothing. You can actually drain your thoughts, and bring back the memory of that what was memorable. A thing that you will not want to forget, because it has a value. You can bring it back when the conditions are such that it is not going to interfere with that memory. The memory doesn't last because there are other things that you allow. Don't allow them. And take of the ordinary day whatever it is. Take a few minutes, and sit quietly, say, "I want to remember that what was yesterday, or what was there, important for me!" It's not the same as an experience, I know- an experience is a momentary effect. Memory is always subject to that what is a past, and it is not as vivid. But when it was something that I really wished,- I will never forget when someone gave me some thing that made me, at that time, tremble. I will always remember when I saw my father for the last time. There's no question- that that, whenever I bring it back again in my mind, I will say, "I Experienced that! Because I know... I never believe in the impossibility of Work, but I do know, that when I make an attempt, that it may not last very long....And that ofcourse, can happen, and then when I say, "I cannot Work", it is not really true. The fact that I say I - cannot work! I cannot Work. I cannot Work. I CANNOT WORK!!! ....

There's no doubt! But it may only be that one moment.....And when I once have that moment, then I say, "It's possible"....Five minutes later, I'll do the same thing. When I really wish.....It's true, John. You try it. You'll find out. And you'll be amazed, much more- than you ever thought....Yes?

Question: Saturday, I was working,- in the garden, and there were ( ) and I ( ) partly ( ) a lot of them talking. And I ...at a certain point, I was trying to Work, and they were talking, and I started to really hate them, and I ....I spent alot of time thinking about it, ( ) instead of trying to Work, and then--later in the day, I remember you saying, and I remember thinking myself, that I'd been at the barn and it was good, because I learned...about the people I liked, and the people I didn't like, and maybe I could start to begin to use that. But, I really didn't know how to begin then, and I also see that- for the past- two or three weeks when its difficult for me to Work, that I start to hate the people around me, ( ).

Mr. Nyland: Go ahead. Keep on hating them. Blame all kinds ofconditions. Try to be inventive, and find out all conditions that prevent you, and tell it to yourself. "It is so and so, and it is too much talk, and it is raining, and it is this and it is that, it's my body, I cannot do it. I cannot do it." It's quite right, go ahead. It's far better than simply ( ) and forgetting it. When you have to continue to say it, you will start to question it after some time. Unless you fall asleep completely, which of course is a possibility.... But there is some point at which there is a chance that you say, "Who is talking, what is this in me that is saying, blaming such conditions." Of course, it is true, and you can object to it. That it is not right that they should talk. And you can say that conditions are very poor, because you are involved, or are too thoughtful about other things, and they require attention. And give it attention. But almost always I would say, "Get it over with...So there is nothing more to hate, and then see.

Question: I already feel like its a waste of time to do it.

Mr. Nyland: Okay. Then you have to change it over into something that is not wasted....No one can tell you about this but yourself....You can hate yourself for hating yourself, try to see what can be done with the state in which you are. If you are full of complaints, keep on complaining....I hope that there will be lots of things for you to complain about. It's very good. After a little while, maybe, you'll be very effective...The affairs oflife may be positive, and negative, a little bit in between, up-down, exactly like the Earth, sunshine, clouds, darkness.. sun coming up, sun setting. This is the Earth. This is our body. These are the conditions under which we live as human beings, of the atmosphere of the earth. And so there are negative and positive things around us. And they affect me, because I am part of this. I belong to the earth, so I am subject to all kinds of thoughts about other people. I have been encouraged some-times to have them, because no one says I shouldn't. And sometimes a fool will say, "Don't have them, and cut out your negative emotions", and it doesn't work. At other times they say, "Don't think", and it doesn't work. I find out for myself what I am, and I am in that state then that people bother me. And maybe I get away from it if I can. If I'm not, then I don't work. Then I cannot, and it's the truth. But I keep on saying it....That I'm absolutely sure that that is the case, that I don't make a mistake about it. After some time I say, you start questioning, and then maybe- you stop saying it, and then maybe- you say <u>perhaps</u> I can use it. The divisions of energy, in a person, when I leave it alone, it will take place in an ordinary mechanical way-completely automatic, dependent on what I happen to think, or feel, or even what I read. And I am subject to that as a personality, because there is nothing, in me, that actually can guide me, and that what I think, sometimes, is a higher thought, remains still, for <u>me</u>,something subjective. And maybe it's counteracted by another kind of a feeling which opposes it. And I'm still that kind of a man, even if, sometimes I walk with my head in the clouds, and my feet are on the Earth, and they are lead, and they

make me carry this weight, this tremendous quantity of a world of suffering that I have to carry.....Atlas--that I have to carry the world. And go ahead! Tell yourself....that you're sorry...for yourself....that nothing is right. Everybody's wrong. What of it! Spend the time on it! I don't know if it will relieve you, but in any event, you have no excuse that you cannot say it. Why shouldn't I say it? If I feel like swearing, why shouldn't I swear? But- don't affect others too much. I remember Gurdjieff, there was a girl there was a little bit-too corpulent, and Gurdjieff said, that she loved food. And at the table Gurdjieff said, "It's all right! It's all right eat as much as you like. If you explode, you have to go out in the garden". This is wonderful. He would allow a person to be- whatever they wished, but don't affect the other people with you. If there was an explosion, go somewhere else. So, if you want to- formulate and set aside- go ahead! get it out of your system. If you do it to be hurt by others, it is not the real thing. When you do it for- receiving attention, and that, you know, is not right because the others won't give you attention. If you complain, all the time when someone else is there, and you don't have to complain, because nobody listens to you, it's not real. Of course, that's a form of hypocrisy, that, even in ordinary life, should not be tolerated. But if people talk too much, and they are stupid, tell them. "In your mind, you are stupid! Tell them, you're not Working!" That's what you must say to your self! "Am I?"..... That's the way you go through life, selecting, criticizing, adhering to certain things. Every once in a while, doing things for the form, because of certain- civilization- because of other people- because of criticizm of others that you cannot stand. ( ) because you have no strength- No conviction....and at other times, you grow, you do, you walk over people,... you hurt them.... also. It happens, because it all happens, until, you know, this is you. That is the kind of knowledge that one wants to get. So that there is no question anymore, no reservations in your mind or in your feeling. Now that's what I am,

this is me. This is, in truth, is me....affected by people talking...you see, darling, it gets a little different when I start to analyze, and to try to say what it is that makes me say things then it makes me realize that perhaps I'm affected, and perhaps not rightly so. Nevertheless, I'm affected. I can say, "So and So, and So and So telling me this and that, and I'm dirtl" And I'm hurt. And I say, " I'm hurt!" I can ask why ( ) perfectly right to be hurt. I'n sensitive. I'm extra sensitive. Whatever it may be. Whatever it is that is my personality- as it is now, as it behaves, as it feels and as it thinks, That is what I accept. That is the problem! To accept that what I am, without even further criticizing. Even if I cannot explain it, I say, "This is me- the way I was, the way I am, the way I talk too much. The way I joke about things when it is not really necessary. When it's not becoming to me. What is it in me, that I think, that ought to be different. Maybe, I have some kind of a picture. And maybe I cannot do it. But the acceptance of myself as I am will give me a foundation, and with that, perhaps, I can start to work, because that is someO thing, that becomes for me, solidity....And if for the time being, it includes that you want to be- by yourself, you cannot listen to yourself when other people are talking, you listen to them-- then get out of the way for a little while.... Go to the bathroom and be by yourself- but then Work!-because if you use it as an excuse, and you eliminate all the different things...which...are in the way as obstacles and you say, "It isn't that." Find some king of an experience where there is no possibility of complaining, and then see what happens.....That is, if I'm really interested in finding out what I am. And I hope you continue, so that you do find out- that you don't live by unreality- or hallucinations, or things that...seemingly ought to affect you, because. One gets used to Work with noises outside. In the street, in the beginning, you say, "What nonsense, all those trucks"...But when I'm interested in that what I am doing, there is a possibility of really- eliminating- everything my ears ( ) hear any more- why? - because I have stopped it. That is me. I am interested in this, this what I am. Then I

Work...Other questions, come/ Yes, Ed?

Question: I'd like to...clarify, or help clarify, some things...about- the ( ) that I made of trying to separate the wheat from the chaff, so to speak. Sometimes- when I think...that I've been in a kind of a good level for a period of time, I may be engaged in ordinary work. And perhaps as my mind shifts from one thing that I'm doing to something else, at that moment, I notice that... my body is reverberating. This would remind me to Work, and...I may then turn that...into a - a Work effort. There are other times when...I...for other reasons, will make an attempt at a Work effort, and at this time, I will feel...body reverberations- sometimes with very great intensity. Sometimes, almost with such an intensity, that it feels like...as if I'm being massaged, or something. By something, I don't know...there are other things, but I don't know if I should, ah, give too much all at once. Should I...have, ask four questions now, or stop there, so that, ah....

Mr. Nyland: You had had explained to me about the...reverberations. What is really taking place?

Question: Well, ah, there are...different kinds of things that take place. Ah, in one case...the general sensation...is, and I call it a sensation for the lack of another word,or a correct word, is ....similar to the sensation when one focuses the searchlight, so to speak, on a part of one's body, and moves it. Like from the hand, to the elbow, and back again. A...movement...of the attention from this one part of the body to the other, causes something that....causes the arm to send something to the brain, or the part of the body that is being sensed.

Mr. Nyland: Does it vibrate?

Question: Uhm, this too.

Mr. Nyland: Does this....does the body actually, that part of the arm, actually.. vibrate?

Question: Ah, not during that.

Mr. Nyland: Vibrations in movement, have to become noticeable from the outside. Vibrations is not an inner state. It can cause a vibration as a...string would

vibrate, and produce a tome. If it's a description of a state inside, which is of a dynamic quality, it is not vibration- it is an aliveness. That is why I would like to know what you actually experience. A body can vibrate- there's no doubt. But I don't think that you...you get it this way.

Question: Well, these weren't....vibrations or something that occur at another time. Ah...sometimes I will wake up, and the, at some part or another of the night, and...my body is...it isn't a rapid vibration. When I speak of this, ah, ah, reverberation, it's slow. And perhaps it might be slower than the heartbeat at times. Sometimes it might change its speed- start slower than the heart speed-beat and then speed up. The vibrations, the thing that comes to my brain when you speak of vibrations, when I wake up in the middle of the night, ah, with my body reverberating, and I know that it's reverberating, then at that point, I will...try to...sense the totality of my body, and in a, and to try to be opened at the same time. And in a moment- there will be- a, a state of vibration within my body, which...doesn't make my body tremble, and yet, it kind of has a quality of trembling, but it's not- it's neither pleasant, not...unpleasant.. except that it feels like something....that might be...correct, so I...don't make it go away- I let it stay, and ah, then, afterwards, I...fall asleep again. Ah, this...quite...frequently happens- sometimes I wake up...in the morning this way, when, when its, time to get up, and ah, now, in my mind, I'm beginning to think of many other things and perhaps confusing the question. Or I still may find out what I want to find out.

Mr. Nyland: I don't...I don't want to deny...the possibility of a certain vibration-actual vibration- of the body. But- I think there are many possibilities of mistaking....

Question: Hmmmmm-

Mr. Nyland: Certain things that are..of a different kind, for one's actual vibration. And I say, it is much more like a dynamic, moving- or a- an aliveness of some kind, and there are maybe, usually, three causes. One is the actual

beating of the heart, which can produce...a state of...exhilaration. And breathing, as a process which is rhythmic, can also produce in one a very definite feeling corresponding to it...and which, at times borders, on an aliveness or a great fullness of gratitude, that one is alive. And the third is, the anticipation of that what I see...as a possibility in my mind, which also can give me, to some extent, an excitement. And then, it affects both my heart and my...my breathing. Now, those are three dynamic processes, that will take place in the body, as a result of certain states. That is not as yet, a vibration rate. A vibration of the body has to be....started by something-almost I would say, that ... that plucks it, or that strikes it. There has to be a force, that actually makes the body....start to vibrate like a string. And it can take place from the outside. But inside of a condition, in which one, even when you find yourself waking up out of your sleep- is much closer to the state of reality of life in you, that God gives you a heightened ....experience....of being.....being alive. But, I don't want to quibble about the words. I...I am not saying, saying it ( ), only I would hesitate to call it vibration- I would call it- a state of.....I call it a dynamic quality of myself the way I experience I am.

Question: Yes....But- I would- I don't know how to...describe it- I don't know how to put it into words. And also- the experience of- a kind of- breathless excitement, ot something, probably with an emotional quality- about, looking for something or to something, and realizing a possibility. This...frequently happens. Again, this is part of- some of the things that I'm trying to place. That I- I haven't had enough opportunities, I guess, to...or I suppose that I haven't taken advantage of the opportunities that I've had...to ask questions- to try to place them.

Mr. Myland: I don't think you should place them. Whatever it is, and whatever causes it, produces a state which you then-observe. And one accepts it for

whatever it is, without describing the condition, or even giving the reason why it happens to be, because this is ordinary thought, and of course it becomes interesting to see to what extent ( ) the body can have that- and so I say again, I don't want to question the- the...the... the...whole argument about vibration and the body because I say it is possible- only don't mix it up too, much, and don't ( )

Question: No, I try not to.

Mr. Nyland: If it happens, and I want to use it, there is a form of energy that goes on- in my body- as a whole, or in certain sections. I wake Up to this, at that time when there is something in me as an "I", accepting the fact of that increased vibration rate of my body representing energy. There is a possibility because of the "I" functioning- that that what is the energy will then feed the totality of myself, so that it is not localized, but it can become part of me. When I am Awake, from the standpoint of "I" that what is my body is under the influence of some kind of a force, as represented by "I". And because of that, the condition of my personality will change, and it will also be that whatever is there as energy distributed will find a proper place in relation to the different parts that have to be fed. And that's as far as I would explain it.

Question: Thank you, Mr. Nyland.

Mr. Nyland: You can be grateful, to some extent- You say, "How marvelous, that it can happen", It is, you can say, at other times when you happen to think about it, it's probably because the body by itself is loose enough now to sense, and then in the sensing process can be so free from an emotional quality that it can act on it's own. But many times the question of vibration is instigated by a force outside of oneself, and not because of a condition in which I happen to be. That takes the form of the dynamic quality of aliveness. The vibration rate, when it is changed as I say, is many times over some thing else. This, also there ( ) an atmosphere, which then I, as an object,a nd being free from tension, can actually ( ) can go over into becoming an actual rate. All right?

Question: M-Hm. Thank you, Mr. Nyland.

Mr. Nyland: .....Come, what is it?....Yes?

Question: This morning, I finished reading All and Everything for the second time. And.....

Mr. Nyland:For the second time?

Question: Yes.

Mr. Nyland: You read it aloud?

Question: Yes.

Mr. Nyland: Good. Anyone there?

Question: Sometimes.

Mr. Nyland: Don't.

Question: ( )

Mr. Nyland: You see, Gurdjieff said, "As if". You read it aloud, not for someone else.

Question: No, but even when there was someone there it was....not for them.

Mr. Nyland:No, but still it might affect you. It is better to read it by yourself, aloud, if you can. Yes, so?

Question: Well, now I'll read it a third time.

Mr. Nyland: So now you're reading it for the second time. I'll say a good appetite! How many pages do you read a day?.....can you do it regularly? How much time can you spend? How much do you enunciate? What kind of a tone do you use?

Question: Oh, I just ( ) a lot.

Mr. Nyland: Oh, you finished it all together? For the second time? Well then, it's the third time. That's really reading, then, the third time.....This first and the second reading must have given you a certain insight about yourself. It must have affected your mind whenever you happened to think about certain conditions that are described- which partly you can explain, and partly not explain. This activity of your mind- which becomes then engaged in the possibility of solving a problem- either it's solved or it isn't, but nevertheless the mind

becomes active. All during the second reading, in particular, I think that one's feeling starts to take....hold of one. The question of what is the meaning of all these- these sentences to Earth? And the conditions usually linked up with the question of...destruction. Killing, many processes, the different personages, starting, let's say, with Ashiatashiemash, or Gornahoor Harharkh, or Lentrohamsonin, or Makary Kronbernkzion; what do they mean? Who are they? do I know them? Do I know that type? What do they represent? These are questions that come up in the second reading. In the third reading, you use whatever has been changed in you to really dig into that, "Now what is the meaning for me?" Before it was a description of certain events, in the first reading, it was a very interesting one, that one simply as Gurdjieff says, reads like any other book. But in the second reading, it comes already a little closer- Because you read aloud, with that you want to, as well as it were, communicate what you are reading to someone else. So you have to be careful that you read it very clearly, very distinctly, as I say, enunciated right; and of course, you hear your voice, you hear that you are reading it; you intention is to wish to communicate it; Quite a different thing from reading it to yourself. But in the third reading, I want to see what is it for me? Is Gurdjieff talking to me? What are these-these sentences, in my life? What is the application of it? What is Atlantis- in me? What is this- body - Earth- my body? What is this observation process from Mars? Who is Beelzebub? For Me? What is the aim of visiting conditions of earth? And to find this and that as manifestation? What is now, for me, a descent from my consciousness to the manifestations of myself? What is the question between the Sun and the Moon? In Me? The combination of the two? Why? Should my mind become observant? And as you go along, now, for the third time, you can go back, you can go over it, you can re-read a sentence. You really want to find out something. That what eludes you in the first and second reading, this time, "I really want to know!" Then you will read very slow, at times you will read aloud. At other times, don't if it's a long sentence, try to dissect it. Read

it in parts; and you are at the end, start again. What does he want to say with such a long sentence? The sayings of Mullah Nassr Eddin, why do they come in at that time? This was something, in that kind of a joking, that it actually arrests me? That I won't fall asleep? Does it indicate that I cannot be serious all the time? That I have to have something inter larding my life? Interspicing that what gives a little bit of more life of a certain kind? Read it very questioningly; almost beligerently; saying, "Ah Beelzebub! You can say that, but.....My experience is not like that at all!" or, "You're exaggerating! America is not that way! And the slaughter houses in Chicago are clean!" Whatever it is that your experience is for yourself in your life. You compare it, now, with what is described; then, really try to extract from it. It's really not a question, is it? It was a statement you were engaged in something. And I think it's very good you finished two readings. But the third one will count. "Good appetite."..... Yes?

Question: I have been trying to....keep my work attempts simple. And...to... concentrate, to emphasize, making many attempts; and, when just trying to find out for myself what Impartiality means. And last night, after I got back from the farm, I was surprised because I didn't want to go to sleep. I wanted- I kept planning activites for myself, and trying to work. But the best attempt was after I turned out the lights, and just before I was going to get into bed, I decided to make another attempt;and I stood in the room, and the lights were off,..

Mr. Nyland: The lights were off?

Question: Yes, they were. And then...just....observed one part of my body- my arm moving- slowly- and....I had it about at my shoulder's height and was just going to slowly bring it down to my side, and- as I did that, I really was aware of it, all the way down, as it moved; right down, til it came down to my side. And then... I guess ....the realization that something had recorded that, made me very excited or something- I don't know the exact sequence after

that, but I became very warm, very hot; and then I experienced like a tingling, like a lot of energy in my body.

Mr. Nyland: Yes.

Question: And I didn't...I thought...I guess....at the time I felt that that was part of observation, but I didn't observe my body at that time.

Mr. Nyland: No, not then.

Question: No.

Mr. Nyland: But it's produced by the result of making that attempt, and to some extent, the body simply takes on the particular.....there is a joy connected with the wish to Work. When one really creates conditions in which one, for oneself,,wants to really find out. There is an inner joy for oneself that starts to affect the body, that becomes unconscious, and it is ordinary life; but it is the result of an influx of some form of energy, which wasn't there before, and sometimes one says, "How marvelous! It does take place!" And it is good, either one way or the other. When one is afraid then one doesn't ( ). ( ) "No, not yet, I can't digest it." When it is like a tingling, you say, "How is it possible? Can I do it again?"

Question: Yes, I wanted to understand it afterwards, but-

Mr. Nyland: No, don't understand it.

Question: The advice that I gave myself, was, "Keep Working!" ( )

Mr. Nyland: That's right, I said just now what was the meaning and how to ( ) that is enough. But keep on Working. But do it also with your eyes closed. Even if you don't really know they're closed. In the midst if a conversation, with people, in a room, close your eyes. Do as if you don't hear what the others are saying, and many times you don't either. With the closing of your eyes, you turn your sight inside. And you become Aware. Open them- see if you can stay Awake. It's very difficult. And then take part in the conversation- And after a little while, again. Go ahead. All kinds of experiements. As much as you body will allow; as much as your energy is really interested in. Keep on working that way.

I won't say don't let up, because you will let up. But at times, you can do it, then do it. When the thought is there, that you might be able, do it. You can. Many times you can Work, fifty percent. Many times you just don't have attention, and you don't feel the necessity of changing attention into the actuality of Work. One can, during a conversation with anyone- it doesn't matter where you are- You can Wake Up hundreds times. You can regulate it, you can sense certain energies in certain ways; you will emphasize whatever you're doing- talk, whatever your voice is- You can change the position of yourself, rearrange this and that, make an intentional movement ( ). Nobody has to know- but you- and it's fun. After sometime, it becomes limited, but there is a period in which- this is like a discovery. All right....now tomorrow we have another meeting. And tomorrow I expect you to ask more questions. Particularly the men. You're sitting there like a bag of salt potatoes....I wish you would Wake Up....Really! To show something, that there is something alive in you. If you cannot do it that way, I ask you to exercise with your hands above, your hands in front, your hands sideways, your arms right, and so forth. Like in movements. Don't HANG!!! Sit up straight! Do Something! That actually your body is compelled to do, because you Wish to do it! Not just something to hang around!! Wake Up or Don't Come! ....Tomorrow music- what time?

Answer: Four O'clock.

Mr. Nyland: Do I have it from four to five? No later than five?

Answer: No

Mr. Nyland: Can we be there a little before four? And set up things? Allright, because it's not a very long time, if I have to get out by five. Okay, those who wish to come, can come, if they like and otherwise I'll see you tomorrow at eight. There will not be, as far as I am concerned, physical Work together. I have too many things to do, and I think it is your particular responsibilty to work here in Boston. Every once in a while I come, and I cannot undertake that kind of thing; too much at the present time. You have to work, and learn to work,

with yourselves. Stand on your own feet, and use your own hammer. But if you can work physically, whenever it is, it's very useful. But, I come to Boston- to help you to be Awake. To tell you all the time, "For God's Sake, Wake Up!" To yourselves--don't take it easy! Make a group---! And a group that is alive and stays alive! And it contributes something; to the group as a whole. If you don't do it, as I said before, I won't come, and before I go, I will ( ) you. Goodnight.